

American Sentinel, vol. 12

ESR

Ellet Joseph Waggoner

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1897

January 21, 1897

“The Law Is Spiritual” American Sentinel 12, 3.

E. J. Waggoner

E. J. Waggoner, in Signs of the Times

“For we know that the law is spiritual.” Then there can be no fulfilling of the law save in the Spirit. “God is a Spirit: and they that worship Him must worship Him in Spirit and in truth.”*AMS January 21, 1897, page 46.1*

God is Spirit; therefore they that worship Him must do so in the Spirit which He supply. He provides the means, and does not ask us to worship Him in our spirit, or in our conception of His law.*AMS January 21, 1897, page 46.2*

We are not to worship God as we think Him to be, but as He is. And no one, as stated in the text just quoted, can comprehend God, or define the bounds and limits of His will. Then no man can lay down a rule for another, or even for himself. Here is the unlimited word. No man can put a limit on the word of God, or say of any text that he has fathomed its depth, and that he has all the truth there is in it. No; the word is spiritual, and no man can fathom the depth of the mind of the Holy Spirit. For this reason no man, and nobody of men, is at liberty to put any construction on the word of God, or to change it, or to hold or teach that it means anything different from exactly what it says.*AMS January 21, 1897, page 46.3*

The knowledge of this shuts out everything like religious coercion, persecution, or the laying down of rules for people to follow; for true worship must be rendered in the Spirit which God alone gives. The word must be taken, not in our own spirit, but in the Spirit of God, and that must lead us into larger and larger ideas, and worked in us that which we do not know ourselves.*AMS January 21, 1897, page 46.4*

Men have secret faults of which they are utterly unconscious. Not only so, but no man knows the depth of any sin which is brought to his attention, or the fullness of any command which is in joined upon him. It is plain, therefore, that no man can measure his own righteousness, nor his own sin. He can simply know that he is a sinner, and that the righteousness of God is given to him. The more of the Lord he knows, the greater sinner he will realize himself to be.*AMS January 21, 1897, page 46.5*

Therefore no man or body of men, whether in church or state, can lay down rules by which a man must live; because the field of God's requirements is as unbounded as His own life, and must therefore ever keep increasing to our vision; and though men filled the world with books in the attempt to define everything, there still would be something omitted.*AMS January 21, 1897, page 46.6*

The Spirit of God must work its own life in every man. This takes the matter out of the realm of civil government entirely. No human authority whatever can impose the Spirit upon any man, or define the mind of the Spirit.*AMS January 21, 1897, page 46.7*

February 18, 1897

“‘Enforcing’ the Ten Commandments” *American Sentinel* 12, 7.

E. J. Waggoner

E. J. Waggoner, in *Signs of the Times*

The law of God, which is His righteousness, is the one thing which men are to seek. Christ said, “I know that His commandment is life everlasting.” *John 12:50*. We also are to know the same thing. The law itself is spiritual; it is life everlasting. But life is not a figment, a fancy; it is real, and wherever there is life there must be something living. *AMS February 18, 1897, page 105.1*

When we read the commandment is life everlasting, it does not mean that the written characters are life. They simply declare the fact. Everlasting life is in Jesus Christ. “As the Father hath life in Himself, so hath He given to the Son to have life in Himself.” *John 5:26*. He is the fountain of life. *Psalms 36:9; Jeremiah 2:13*. *AMS February 18, 1897, page 105.2*

The commandment or law of God is everlasting life because it is His own life. Then is the life of the Spirit of God; and putting the Spirit of God into the hearts of men puts the life of God there. It is the law of the Spirit of life in Christ, it gives freedom and peace with God. “The Spirit is life, because of righteousness;” and “if any man have not the Spirit of Christ, he is none of His.” *Romans 8:1, 2, 9, 10*. *AMS February 18, 1897, page 105.3*

Nothing less than the life of Christ is the law of God; and anything contrary to the life of Christ is condemned. Then we can leave the *right* of any body of men to enforce the law of God entirely outside of the question. It is merely a question of *power*. Has it the power to enforce the law of God? Has any government on earth power to take the life of God and put it into the hearts of its subjects? Certainly not. *AMS February 18, 1897, page 105.4*

Then when men do make religious laws, and in force religion upon people, it is certain that they are not enforcing the religion of Christ.

Therefore when they do that, those who are loyal to Christ can have no complicity with it whatever. It is paganism, no matter what form of truth there may be. It is but the former without the power or life. If such enforcement is put in the very terms of the Bible, it is only the more thoroughly pagan; for it is paganism trying to palm itself off as Christianity.*AMS February 18, 1897, page 105.5*

The attempt to enforce the ten commandments, even just as they read, would be the greatest dishonor men could offer to the Lord. It would be saying that the law of God is no better than any man may be of himself. It is the same as saying that a man is all right if he keeps the law so that no man can find fault with him. But the man he merely refrains from the outward violations of the law may be worse than the man who utterly disregard it, and knows he is guilty. In the latter case the man has nothing more in to trust, while in the other, the man is building himself up in his own righteousness, and things that he is all right as long as he keeps a letter so far as men can discern.*AMS February 18, 1897, page 105.6*

But the law is spiritual, and only the power of the Spirit can work righteousness in an individual. The recognition of civil government as having anything to do with the law of God, is directly opposed to the idea of justification by faith.*AMS February 18, 1897, page 105.7*

To lay down a rule or law requiring obedience to the law of God, with a penalty for disobedience, is to say to a man, "You could keep it if you would try; but you will not try, and so we will compel you to do it." This is putting man on and equality with God.*AMS February 18, 1897, page 105.8*

Anything less than the life of God is sin, and therefore for any power to attempt to enforce any of the precepts of Christ is simply an attempt to compel people to sin, and to hold them in sin.*AMS February 18, 1897, page 105.9*

February 25, 1897

“Priestism in Power” American Sentinel 12, 8.

E. J. Waggoner

“Present Truth.” (London, Eng.)

It is said that the witch doctors, or Fetish priest, rule over the King of Benin, and that their influence is responsible for most of the human sacrificing and slaughtering in that country. Go where one will in the world, or look through secular history, and it will be found that wherever a priestly caste has most influence in government there has been the greatest wickedness. Many think that this is solely because it is bad religion that gets into power, and that if only good religion could be lifted to the authority in the councils of State it would be a desirable thing. But good religion asks for no authority or power from man; it rests upon the power of God and preaches a gospel of divine power. Whenever religion forsakes this in order to secure power in the State it becomes bad religion, and its whole influence is evil, whether among whites or blacks, civilized or uncivilized.*AMS February 25, 1897, page 122.1*

March 4, 1897

“Religious Coercion is Antichristian” American Sentinel 12, 9.

E. J. Waggoner

“Present Truth.” (London, Eng.)

Why is it that those who have passed under the name of Christian, and whom the world at large accounts as representative of Christianity, have, so universally, sought temporal power?*AMS March 4, 1897, page 139.1*

He who is really Christian follows in the footsteps of Christ, does he not? But Christ avoided even the slightest assumption of temporal authority. He even refused to be an arbitrator in a simple dispute as to the division of property, saying to the one who sought his intervention, “Man, who made Me a judge or a divider over you?”*AMS March 4, 1897, page 139.2*

The persistent and fatal error with which so many of His personal followers were possessed was that He was about to set up an earthly kingdom. But Christ combated this error continually, taking every occasion of reproving them for their worldly ambitions, and of setting before them the contrast between the futility of all earthly things and the eternal stability of the mansions of that kingdom eternal in the heavens, which He went to prepare.*AMS March 4, 1897, page 139.3*

The follower of Christ must follow Him in truth, or else he is not a disciple and a follower, but a pretender and a traitor. Christ sought no temporal authority over men. He strenuously refused even the smallest opportunity for the exercise of such power. Is it then consistent with the life and example of the Master, for those who claim to be His disciples, to seek to dominate over their fellow-men?*AMS March 4, 1897, page 139.4*

If the example of Christ is followed, those who carry His Gospel will use no authority in religious things, other than the persuasion of the Word. Christ judges no man. He Himself said so. He permits all

men to judge themselves, to choose that which they will, whether it be life or death. This being so, it is impossible for men who claim to speak for Christ, and exercise authority from Him, to coerce men into accepting and receiving eternal life. Spiritual coercion is futile. It even goes beyond futility, it defeats itself, and becomes an active agent in the opposite direction to that in which it purports to work.*AMS March 4, 1897, page 139.5*

The fact that this is so marks the origin of this great deception, and its masterly development to the present hour, as coming from the arch-enemy of God and mankind. When the teachings of the Word of God, and the example of Christ, are so plain, and the evidences of the destructive working of Satan's deceptions so evidently seen, it is indeed a "mystery of iniquity" that man should choose the antichristian way and call it Christian.*AMS March 4, 1897, page 139.6*

March 18, 1897

“Politics and Religion” American Sentinel 12, 11.

E. J. Waggoner

“Present Truth.” (London, England.)

Why is it that this society which considers itself cultivated two tabooed subjects are “religion” and “politics?” No doubt because so many people, who are admitted even to the best society, are unable to control their tempers, or speak with calmness and moderation respecting subjects in which their personal interests are involved, or concerning which their personal prejudices are crossed. In discussing politics it certainly is quite natural that there should be heat and rancour. Here individual prejudices are likely to hold sway and to govern more or less the language and demeanour of those who indulge in political conversation. But in the realm of true religion, the religion of Jesus Christ, prejudice has no place.*AMS March 18, 1897, page 172.1*

There must be, it is true, assured and fixed conviction. But that is quite a different thing from prejudice. Conviction is indeed the natural foe and conqueror of prejudice. Two persons whose hearts are filled with the conviction of the eternal truths of true religion pure and undefiled, may talk together of the hope that is in them with joy and delight. Nothing in word, or act, or look, would pass between them which could mar the amenities of any social gathering. In their hearts prejudices do not exist,-they have been driven out by the conviction and acceptance of religious truth.*AMS March 18, 1897, page 172.2*

Politics cannot exist without prejudice. Indeed it is nothing else than the personal and individual interests, desires, and feelings, of different men and bodies of men, countries and sections of countries, brought into activity and antagonism. It is unavoidable that the partisanship here should be intense. But in the realm of true religion there is no room for partisanship, there can be no selfish interests or desires. Politics, it is evident, cannot be otherwise than disturbing in its tendency, it is inevitable from its very nature. But

the very contrary is the fact in the case of true religion from *its* very nature.*AMS March 18, 1897, page 172.3*

What then is the trouble? Why should these two things, direct opposites-the one which makes the most for war, and the one which makes the most for peace-be classed together as the two greatest elements of disturbance, and equally denied admittance to the drawing room? The one, it is true, contains every uncomfortable and disagreeable possibility, but the other contains none. The reason of this strange and ill-assorted companionship in exile is that true religion is utterly misapprehended. That which is thought to be religion, and discussed as religion, is not the Word of God and the Gospel of Jesus Christ, but the visionary politics of an unknown future.*AMS March 18, 1897, page 173.1*

June 3, 1897

“The Pope’s Army” American Sentinel 12, 22.

E. J. Waggoner

“Present Truth.” (London, Eng.)

The Pope’s kingdom, unlike Christ’s, is altogether of this world, and hence do his servants fight. An Italian paper says that he has just reorganized his personal forces. The worst of it is that his influence is able sometimes to set greater armies in motion than this little one which guards the Vatican and keeps up the semblance of his temporal sovereignty. This alone, however, ought to teach his followers that the Papacy is an anti-Christian power. An evening paper, quoting from the Italian Catholic journal, thus describes the army:-*AMS June 3, 1897, page 340.1*

“It is divided into five separate bodies, which are known as the Noble Guard, the Swiss Guard, the Palatine Guard, the Gendarmes, and the Fire Brigade. The first of these, that is, the Noble Guard, is commanded by Prince Altieri, and is composed of fifty young members of the Roman nobility. Each member of the corps receives from three to four hundred lire a month, and a special club is maintained for their use and amusement. The Swiss Guard numbers one hundred strong, and the men are specifically selected for their youth and strength. Their duty is to guard the doors and entrances to the Vatican, and they are armed with the Remington rifle. As under the old regulations they will still carry the halberd while on parade. The Palatine Guard is divided into two companies, commanded by General Erostarosa, who has under him a staff of two majors and four captains. This corps raised from among the citizens of Rome, is called out only on special occasions. The gendarmes number one hundred, under the command of Colonel Taglioflettri, and are recruited from ex-soldiers of the Italian army, specially recommended by Italian Bishops for their religious fidelity and fervour. The firemen, or pompiers, number thirty, and are always in the Vatican.”*AMS June 3, 1897, page 340.2*

July 1, 1897

“The Sabbath: What Its Reception or Rejection Involves” American Sentinel 12, 26.

E. J. Waggoner

“Present Truth.” (London, Eng.)

In the beginning “God blessed the seventh day, and sanctified it,” and thus made it a blessing and a channel of sanctification or holiness to man. He then taught man to “remember the Sabbath day to keep it holy,” or to sanctify it. God made the day holy and He instructed man to treat it as holy that he might thus receive the blessing of holiness through it; but when man treats the day as common time he fails to receive the Sabbath blessing through God’s appointed channel.*AMS July 1, 1897, page 406.1*

It is not in the power of man to make a day holy, neither can we receive the blessing of holiness through a day which the Lord has not made holy. So when we turn away from the day which the Lord has made holy and accept any other day in its stead, we are thus turning away from the Lord’s own channel of holiness for us. This is the great loss with which we meet in following the traditions of men instead of obeying the Word of God.*AMS July 1, 1897, page 406.2*

So intimately related is the “holy Sabbath” to “the holy Scriptures” and to the “holy child Jesus,” that it cannot be consistently disregarded by those who profess to receive the other two for what they really are, and it is worth noting that professes to have changed the Sabbath has practically put itself above the Bible and Christ. So long as the Bible is received as the Word of God, and the example and instruction of Jesus is followed, so long the seventh-day Sabbath will be observed, and when the seventh-day Sabbath is knowingly disregarded, the logic of this act really demands that the Bible and the work of Jesus should be set aside.*AMS July 1, 1897, page 406.3*

The Roman Catholic church in its teaching openly states that the Bible commands the observance of the seventh day and no other,

and that there is not a word in the Bible authorizing a change of the day, and it just as openly teaches that the church changed the Sabbath from the seventh to the first day of the week, and that there is no other authority for the change. It is only consistent therefore for it to treat the Bible as of secondary importance as compared with its own traditions, and to make the intercession of the Virgin Mary of more value than the intercession of Christ.*AMS July 1, 1897, page 406.4*

In all this the Roman Catholic church puts itself above God, but it is consistent in the way in which it does it. so long as one receives the Bible as the Word of God, and acknowledges its authority as supreme, so long will he see that the seventh day is the Sabbath, and that the intercession of Jesus is all that is needed for man or that can avail anything for man, and when one rejects the Lord's Sabbath, the logical result will be to reject the authority of the Word of God, and to receive the word of man instead, and to accept a supposed human helper as of more value than is the help of Him who alone is able to save.*AMS July 1, 1897, page 406.5*

But this is not a question simply of cold logic. And thus turning from God's appointed blessings and channels of blessing man meets with an irreparable loss. If we receive the salvation of God at all, we must receive it through the channels which He Himself has established, and the blessing of holiness should be so highly prized that we should be glad to receive it in any way which the Lord may appoint.*AMS July 1, 1897, page 406.6*

The original Sabbath still remains as a sign and a pledge of God's power to make holy, and the true keeping of the Sabbath, the entering into His rest, is the experience of His presence who only can make and keep its holy. God's purpose in the gospel has always been the same, that we should be "created in righteousness and holiness of truth," and His means of accomplishing this result have always been the same in making us "partakers of the divine nature," and so the Sabbath remains unchanged and unchangeable, a channel for this blessing of holiness to man.*AMS July 1, 1897, page 406.7*

July 7, 1897

“Papal Lutheranism” American Sentinel 12, 28.

E. J. Waggoner

“Present Truth.” (London, Eng.)

The Norwegian constitution has had an article to this effect:*AMS July 7, 1897, page 420.1*

The Evangelical-Lutheran Religion is and condemns the Public Religion of the State. The citizens, who profess the same, are obliged to see that their children are educated in it. Jesuits, and orders of monks and nuns are not to be tolerated.*AMS July 7, 1897, page 420.2*

The other day the Norwegian Storthing discussed an amendment proposing to expunge the last clause. The debate resulted in striking out all of the clause save the declaration that Jesuits are not to be tolerated. As these pioneers of Rome are accustomed to working in secret the clause will not shut them out. The pity of it is that the Storthing did not see that the first clauses only establish a papal system under another name.*AMS July 7, 1897, page 420.3*

Wherever the Lutheran Church is established, as in Scandinavia and Germany, it differs very little in the spirit from the Roman Church. The Word which Luther preached was the power of the Reformation. In harmony with the Gospel, Luther declared:*AMS July 7, 1897, page 420.4*

It is by the Word that we must fight; by the Word overturn and destroy what has been established by violence. I am unwilling to employ force against the superstitious and unbelieving. Let him who believes approach. Let him who believes not stand aloof. None ought to be constrained. Liberty is of the essence of faith.*AMS July 7, 1897, page 420.5*

After the initial victory of the Reformation had been won by the power of the Word, Luther was persuaded to depart somewhat from

these principles, and the work of reform ceased in the hands of his followers. Religion was put into a creed, and supported by the sword of the prince. So it comes that Lutheranism now is not reformed, and is an opponent of the very Gospel by which the great Reformer shook the foundations of the papacy.*AMS July 7, 1897, page 420.6*

July 29, 1897

“A True Theocracy” American Sentinel 12, 30.

E. J. Waggoner

It is quite common to speak of Israel as a theocracy. This is indeed what God designed it to be, and what it should have been, but what in the truest sense it never was. Least of all was Israel a theocracy when the people demanded an earthly king, “that we also may be like all the heathen,” for in so doing they rejected God as their King. It is passing strange the people will refer to what Israel did in direct opposition to the wishes of God, as a warrant for similar action on the part of the church now, and to their rejection of God as evidence that they were ruled by His power. *AMS July 29, 1897, page 470.1*

The word “theocracy” is a combination of two Greek words, and means literally, “the rule of God.” A true theocracy, therefore, is a body in which God is sole and absolute ruler. Such a government has rarely been seen on this earth, and never to any great extent. A true theocracy existed when Adam was first formed and placed in Eden, when “God saw everything that He had made, and, behold, it was very good.” *Genesis 1:31*. God formed Adam of the dust of the ground, and set him over the works of His hands. He was made ruler “over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” *Genesis 1:26*. He therefore had all power given to him. But at his best state, when crowned with glory and honor, Adam was but dust, with no more power in himself than the dust on which he walked. Therefore the mighty power that was manifested in him was not his own power at all, but the power of God working in him. God was absolute Ruler, but it pleased Him, so far as this earth was concerned, to reveal His power through man. During Adam’s loyalty to God there was therefore a perfect theocracy on this earth. *AMS July 29, 1897, page 470.2*

Such a theocracy has never existed since, for man’s fall was the acknowledging of Satan as the god of this world. But individually it existed in its perfection in Christ, the second Adam, in whose heart was God’s law, and in whom dwelt all the fullness of the Godhead

bodily. When Christ shall have renewed the earth and restored all things as in the beginning, and there is but one fold and one Shepherd, one king in all the earth, that will be a perfect theocracy. The will of God will be done in all the earth as it now is in heaven.*AMS July 29, 1897, page 470.3*

But now is the time of preparation. Christ is now gathering out a people in whom His character will be reproduced, in whose hearts He will dwell by faith, so that each one of them, like Himself, may “be filled with all the fullness of God.” *Ephesians 3:17-19*. These gathered ones constitute the church of Christ, which, as a whole, is “the fullness of Him that filleth all in all.” *Ephesians 1:22, 23*. So while the true theocracy is first of all in the heart of individuals who day by day sincerely say to their heavenly Father, “Thine is the kingdom,” the multitude of them that believe-the church-when perfectly joined together in the same mind by the Holy Spirit, constitutes the only true theocracy that has ever existed in this earth. When the church is apostate, it seeks by alliances with the world, by assuming kingly power, to exhibit a theocratic form of government, but it is only a counterfeit form, with no Divine power, whereas God’s true followers, few in number, scattered throughout the world, and unknown to the nations, furnish an example of a real theocracy.*AMS July 29, 1897, page 470.4*

Through the prophet who opened his mouth to curse, but who instead uttered blessings, God said of His people Israel, “The people shall dwell alone, and shall not be reckoned among the nations.” *Numbers 23:9*. The people of God are in the world, not of it, for the purpose of showing forth the excellency of Him who has called them out of darkness. But this they can do only as they acknowledge God to be supreme. The church is the kingdom in which God rules alone, and its only law is God’s law of love. It is God’s voice alone that it hears and follows, and it is God’s voice alone that speaks through it.*AMS July 29, 1897, page 471.1*

September 2, 1897

“Official Religion. ‘Converted by Mistake’” American Sentinel 12, 34.

E. J. Waggoner

“Present Truth.” (London, Eng.)

It is well known that the larger part of the population of Europe that turned from their native paganism to the papal church in early times were converted in the mass; that is, the chief of the tribe, for political or other reasons, cast in his lot with the imperial religion, and his people followed him in religion as they followed him in war. This notion of religion, which left no place for a change of heart and life, was thoroughly papal and has always been the religion of the natural man. It was against this religion of lifeless form that the Protestant Reformation lifted the standard, calling men to personal faith and to the new birth by the incorruptible word. To the survival of that old idea of religion is due the crusade in all Christendom for religion and morality by politics and religious legislation. Men whose religion is but a cloak easily conceive the idea of forcing others to wear the same cut of garment.*AMS September 2, 1897, page 532.1*

Apropos of this subject of official religion, the *Echo* has recently reminded us that a Tartar tribe in Russia was last century “converted” to Mohammedanism by an official’s blunder:-*AMS September 2, 1897, page 532.2*

“They were converted by mistake-by a slip of the pen-in a fit of absence of mind. Up till then the Kirghiz Tartars were Shamanites-worshippers of nature, spirits, and ancestral ghosts, as all the Central Asiatic tribes were before the advent of Mohammedanism, as some of them in obscure regions still are. In communication with the Kirghiz chief, he was addressed as Mohammedan by the Russian Minister. His tribe was supposed to be Islamic, and was officially described as such. After a time the St. Petersburg officials discovered that they had made a mistake. ‘You might have made Christians of them, once you were about it,’ exclaimed the Head of the Orthodox faith. They might. But there the Mohammedan designation was in the official records of the Empire, and

Mohammedans the Kirghiz had to be, willy nilly.*AMS September 2, 1897, page 532.3*

“The spectacle presented by a Christian State persuading a nation to embrace Islamism was curious. Of course, there was no compulsion. The Kirghiz Khan, being a polite man, made no bother about the affair. He became a passable Mohammedan. And of course, his tribe gradually followed his example. They are not very strict Mohammedans. Much of their old Shamanic faith still survives.*AMS September 2, 1897, page 533.1*

“A still more curious example of chance in religious acceptance is that of Russia herself. When Vladimir sent envoys abroad-to Byzantium, among other places-in search of a new religion for his subjects, he was induced to become a Christian because of the splendor and the riches of the Christian capital. God must have specially favored a State so opulent, he argued. So his heathen Muscovites were officially informed that Christians they must become. But there was another Mohammedanism which was then competing with Christianity. But abstention from strong drink was one of its commands. It is historically known that this was the Russian peasants’ objection to embracing the prophet’s faith, then triumphant in Central Asia and Asia Minor.”*AMS September 2, 1897, page 533.2*

September 30, 1897

“Divine and Human” *American Sentinel* 12, 38.

E. J. Waggoner

The demand for Sunday laws illustrates just the difference between the Sabbath and Sunday. Sunday was made a rest day by human authority, and human authority is resorted to in order to make men keep it. The Sabbath of the Lord is the Lord's day, made the day of Sabbath rest by Divine authority.*AMS September 30, 1897, page 598.1*

The Word maintains the Sabbath, and all the powers of earth cannot overthrow it. Of Sunday it is freely said that it is endangered if not protected by human law.*AMS September 30, 1897, page 598.2*

Religious people testify in court that they are, disturbed if they see some one working on Sunday, especially if he keeps the Sabbath; while one who keeps the Sabbath may enjoy perfect Sabbath rest in the Lord with all the world at work.*AMS September 30, 1897, page 598.3*

The difference is that, between purely human religion and Divine religion. One day is God's appointed rest, and the power of the Gospel is sufficient to establish it in the hearts of all who desire it. The other day belongs to the Papacy by best right, and has to be enforced by papal methods. One is the sign of God's power to save, the other of man's assumed power to save himself. The Sabbath stands for justification by faith, the Sunday for justification by works.*AMS September 30, 1897, page 598.4*

October 14, 1897

“Blind Humanitarians” American Sentinel 12, 40.

E. J. Waggoner

“Present Truth.” (London, Eng.), September 23

No one can rightly question the sincerity of those seeking social reform who do not acknowledge God’s authority as the first step toward true reform. They merely do not know. But not to know is sinful, for men might know. When Jesus was condemned it was from this “general humanitarian” point of view. “It is expedient for us,” said Caiaphas, “that one man should die for the people, and that the whole nation perish not.” But their rejection of Jesus and, in that, of God’s law and rulership brought swift ruin upon people and nation. Paul was denounced as a “pestilent fellow” and Christians were a sect “everywhere spoken against” because they were preaching the Gospel in a society that men were trying to bind together by universal ties of trade and common religion, enforced by civil law. But the Gospel of liberty which they preached was the only hope of society. Just so Papal Rome for many centuries tried to compel uniformity in error for the general good and peace of society. But Rome corrupted and ruined the world.*AMS October 14, 1897, page 630.1*

THE TWO GOSPELS

In the beginning Satan persuaded Eve that he stood for the interests of humanity as against God’s commands. All the trouble that floods the world and is hastening it to destruction was in that substitution of Satan’s way for God’s. the enemy has ever since posed as a humanitarian, working to persuade men that liberty and the general good are to be sought in rejecting God’s authority. The result is the bondage of sin. God’s Gospel calls men to liberty in Christ, which is the freedom of the obedience of love. This Sabbath question is but the test as to whether God’s way or Satan’s shall stand. The Sunday law advocate says that the general day of rest must not be God’s Sabbath, but Sunday, and to secure it to those

who wish to keep it, those who do not must be forced to observe it. God's Sabbath rest cannot be enforced by human law. Only faith establishes it. But it stands in the power of God as the sign of His power. And He will show that not only can men keep it and enjoy His rest when others do not, but that they can keep it when all the world seeks by force to compel them to reject it and accept the papal substitute.*AMS October 14, 1897, page 630.2*

October 21, 1897

“Signs of the Times in the Business World” American Sentinel 12, 41.

E. J. Waggoner

“Present Truth.” London, Eng

It is an age of confederacies and “trust.” The rich form them to add to their riches, and the poorer are joining together for common action against those holding the means of production. In it all, the rights of the individual are not considered, and the tendency is toward the tyranny of the combination over the individual. The Scripture foretells the troubles that will come in the last days because of the rich heaping together their riches. In the end they will be for “booties” unto the oppressed, Habakkuk warns them, and the prophet James pronounces the woe upon them for their covetousness, at the same time showing that all the Lord’s people will keep clear of both sides in the controversy, and wait patiently for the coming of the Lord.*AMS October 21, 1897, page 647.1*

The signs of the coming struggle are apparent everywhere, but in America they are most plainly to be seen. An American correspondent of the *National Review* says that the commercial world is—*AMS October 21, 1897, page 647.2*

“full of rumors of the creation of new trust so gigantic and so far-reaching in their cope that those trusts already in existence are mere pigmies compared to them.”*AMS October 21, 1897, page 647.3*

One trust now controlling the oil, iron ore, and sugar industries of America, purposes adding several other businesses, having so great an income that it can easily buy the industry. Thus business and wealth in the United States are coming more and more into the hands of a few. The *National Review* says of this:—*AMS October 21, 1897, page 647.4*

“It is difficult to see what the end will be an when this process of absorption will end. There are perhaps two solutions which may be

looked forward to during the next quarter of a century. One is a universal trust with a few men controlling all the industrial activities of the United States, and with the bulk of the American people its employees. The other is a repetition of the French Revolution, but the revolution of 1825, if it comes, will be more terrible in its consequences and more destructive in its results than that of 1793, because to-day the people are more numerous, more determined and more intelligent, and their power to work good or evil has increased tenfold since the days of Robespierre and Danton.”*AMS October 21, 1897, page 647.5*

The one thing that would hold in check these elements of violence, both as to the lawless greed of the capitalists and the lawless covetousness of the poor, is the Gospel. But the world does not want this generally. And too often the churches-and this is the general tendency in America-distrusting the power of the Gospel, are going in for political reform. But the more the churches enter the arena of political strife the less power of God for righteousness will they have to wield for peace. One of the signs of the Lord’s coming was to be the “distress of nations, with perplexity.” We see it in more directions than one, and men’s hearts are alarmed as they look into the future. It is a good time to persuade men to put their trust in God. He has a care for the individual.*AMS October 21, 1897, page 647.6*

November 11, 1897

“Sunday Closing and Temperance in England” American Sentinel 12, 44.

E. J. Waggoner

Speaking recently of the Sunday-closing Bill, which is now the chief object of “temperance” zeal, the Bishop of Norwich, while favoring it, did not think that at present it is practicable, in that it is “one-sided and partial legislation,” applying only to the poor, and leaving the rich free to drink as much as they please. He said, moreover, that his personal experience taught him that “no person would more heartily welcome a very great restriction on Sunday opening-say to quite a short period in the middle of the day-than the great bulk of honest and right-thinking publicans themselves.”*AMS November 11, 1897, page 695.1*

But nobody ever yet heard of a publican of any kind who was in favor of a diminution in the drink traffic, any more than of a clothing merchant who was in favor of people wearing less clothing and a less expensive sort. So the very fact that publicans can be cited as favoring the Sunday closing of public-houses, shows that it is in no sense whatever a temperance measure.*AMS November 11, 1897, page 695.2*

Instead of being a temperance measure, the Sunday-closing effort is in reality an attempt to build up Sunday observance at the expense of temperance reform. The whole tendency of the agitation is to teach people that there is nothing inherently wrong in the liquor traffic, but that the evil consists in carrying it on on Sundays. To illustrate: A mother sees her little boy playing ball on Sunday, and being a devout Sunday observer, says, “John, you must not play ball to-day; it is Sunday.” John understands perfectly well that his mother has no objection to ball-playing in itself, but only to Sunday play. But suppose John were worrying a kitten, and his mother should say, “You ought not to worry that kitten to-day, my boy, it is Sunday;” could he think anything else than that it was perfectly allowable to worry kittens on other days than Sunday?*AMS November 11, 1897, page 695.3*

It may be urged that if the public can be educated up to the point of accepting the restriction of the liquor traffic to the last six days of the week, it will be a long step towards getting them to see that it should be suppressed altogether. If this were true, then it would apply to all other business. No; all that can be won by the Sunday-closing agitation is more homage to the Sunday. If there were in it any real recognition of the evil of the liquor traffic, then the man who saw the point would be opposed to the traffic every day. Sin is sin, no matter on what day of the week it is committed. If a man commits a murder, the sin is not enhanced by the fact that the deed was done on the Sabbath. It is a fact that many things are lawful on the six working days of the week, which are not lawful on the Sabbath day, and many of those who believe that Sunday is the Sabbath are laboring hard to put liquor-selling in that list. If they wish to teach the stricter observance of Sunday, they have that right, but let them not delude themselves with the idea that they are furthering the cause of temperance. *London, Eng. AMS November 11, 1897, page 695.4*

November 18, 1897

“A Sign of the Times” *American Sentinel* 12, 45.

E. J. Waggoner

(Present Truth.) London, Eng

“One of the most notable signs of the times,” says the current *Review of Reviews*, was the action at the Zurich Socialist Labor Congress in favor of making Sunday the universal compulsory day of rest.*AMS November 18, 1897, page 711.1*

“There were two propositions before the Congress, both insisting on one day’s rest in seven, but the English Socialists objected to stipulating that this day must be Sunday. Their Continental brethren—owing largely to the influence and numbers of the Catholic Socialists—would have no other day but Sunday, and after an animated debate voted down the English opposition by a large majority.”*AMS November 18, 1897, page 711.2*

The Catholics were only standing by the papal principle of enforced religious observances, by the institution which Rome in all her teaching claims as the mark of her authority. She boasts of having substituted Sunday for the Sabbath without Bible authority, and whatever builds up her substitute adds to her prestige.*AMS November 18, 1897, page 711.3*

Mr. Stead thus commends these Catholics for outvoting the English delegates, who seem to have stood for that freedom of choice which even God will not take from them:—*AMS November 18, 1897, page 711.4*

“This was well don’t! If the rest day is to be generally observed, there must be a general agreement as to what day it shall be. That is why, from the general humanitarian point of view, the Seventh-day Adventists, etc., have always seemed to me to be among the most pernicious of Protestant sects.”*AMS November 18, 1897, page 711.5*

If so, it is because they are the most Protestant, and the more scripturally Protestant and Christian a movement is the more pernicious will it be considered by any who stand for the papal principle of state-enforced religion of human invention. This issue is of tremendous importance to humanity.*AMS November 18, 1897, page 711.6*

What is humanity's need?-It is salvation from sin. God only has power to save men from the greed and selfishness and oppression eating into the vitals of society. He only can save men from lawlessness by writing his law in their hearts. But when would-be social reformers shut away his power from men, and teach the world to reject his word and commands, they are shutting away the only hope and Saviour of humanity. And God declares that his Sabbath is the sign of his power to save and sanctify. It is a question of loyalty to God, in which way alone is there hope for men.*AMS November 18, 1897, page 711.7*

December 2, 1897

“The Sabbath the Sign of the Cross” American Sentinel 12, 47.

E. J. Waggoner

Jesus says, “Come unto Me, all ye that labor, and are heavy laden, and I will give you rest.” *Matthew 11:28*. He gives rest because in Him the works of God are perfect. “We are His workmanship, created in Christ Jesus unto good works.” If any man be in Christ, he is a new creature.” In Him “we have our redemption, the forgiveness of sins, ... for in him were all things created.” Redemption through Christ is nothing else than creation—a new creation. Just before His crucifixion, Christ said to the Father, “I have finished the work which Thou gavest Me to do.” *John 17:4*. And when He hung on the cross He cried, “It is finished; and He bowed his head, and gave up the ghost.” *John 19:30*. Thus He indicated that in the cross are to be found all the perfect, finished works of the new creation. *AMS December 2, 1897, page 740.1*

Now the Sabbath was given as the sign of a perfect creation completed; therefore it is the sign of those perfect works restored by the cross of Christ. That is to say: Since the Sabbath is the sign of a perfect creation completed, and by the cross of Christ a new creation is accomplished, the Sabbath must be the sign of the cross. Try it and see if it is not. *AMS December 2, 1897, page 740.2*

A GIFT, NOT A TASK EXACTED

Here is where so many people mistake: they think that the Sabbath is a hard requirement that God lays on men, and then they soon get in the way of thinking that God cannot require it of us, since He does not desire his people to be burdened. But salvation is not a thing required of us, but a gift to us; and the Sabbath is the sign of Christ's saving power: He saves by the power by which He creates. Rest is not a burden, it is a pleasure. Nothing more absolutely delightful can be imagined than rest in the consciousness of work all done and well done, and this is the privilege of the people of God: “All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk

of Thy power; to make known to the sons of men Thy mighty acts, and the glorious majesty of Thy kingdom." *Psalm 145:10-12*. "One generation shall praise Thy works to another, and shall declare Thy mighty acts." *Verse 4.AMS December 2, 1897, page 741.1*

The Sabbath is the pledge and assurance to us, that the power by which the worlds were made has wrought good works for us in Christ, and that these works are all ours if we believe. This is the rest prepared for us from the foundation of the world.*AMS December 2, 1897, page 741.2*

December 23, 1897

“Two ‘Rusty’ Weapons” *American Sentinel* 12, 50.

E. J. Waggoner

“Present Truth” (London. Eng), November 15

Here are two bits from the *Methodist Times* which suggest a lesson that may be read over and over again in the story of the struggle of religious factious for worldly power. The Mayor of Lancaster was recently threatened with the penalties of an ancient religious law. Mr. Hugh Price Hughes thus commented on the affair: *AMS December 23, 1897, page 788.1*

“Some Anglican bigot unearthed an ancient Act of Parliament by which any municipal officer was liable to a fine of £100 if he appeared in the robes and regalia of his choice in any place of worship except the Established Church.... Mr. Kelly and Mr. Bunting, have shown that the intolerant Act has been repealed during the Queen’s reign. Thus one more rusty weapon is taken out of the hands of intolerant schismatics.” *AMS December 23, 1897, page 788.2*

Surely the writer of this vigorous comment is ready to cry “hands off!” whenever anyone resorts to old religious laws as a means of promoting religious observances. But no; there are other old religious statutes still unrepealed, and Mr. Hughes sees in them a weapon which he thinks should not be allowed to get rusty. Of course people who want to keep Sunday keep it; but those who do not, Mr. Hughes would force to act as though they did. He says: *AMS December 23, 1897, page 788.3*

We do not suggest anything unreasonable. All we suggest is that the law should sternly prohibit anything and everything of the nature of trade or money-making on Sunday. *AMS December 23, 1897, page 788.4*

That is all. To such rusty old weapons men resort when they forsake the “Sword of the Spirit, which is the Word of God.” *AMS*

December 23, 1897, page 788.5

